6: Tomasic E-4 (1947-1948) 1953 RFI Great Russia RFI

In a similar manner the old Kiev Chronicle points out the cultural differences between a number of Slavic-speaking tribes, such as the Polians—the "field-people," and the Drevlians (Drevlyane)—the "inhabitants of the forests," in the middle Dnieper basin. While the former are described as peaceful and mild, organized along egalitarian lines, the latter are represented as ferocious and wild, organized along monarchial, predatory, warlike, and polygynic principles. The Drevlians, says the Chronicle, ". . . lived like beasts; friends killed one another (*ubivahu drug druga*) . . . no marriage took place amongst them, but they captured young girls on the banks of the rivers."[6] And as for some other tribes, such as the Radimichi, the Vyatichi, and the Sever, the Chronicle says that ". . . shameful things occurred amongst them between fathers and daughters-in-law . . . there was no marriage . . . but the villagers would get together for dancing and satanic games, and there they captured their wives . . . they had generally two or three wives . . . they burned their dead."[7]

It is to be expected that under such circumstances cultural dualism and internal conflict and tension occurred within many individual families in this area. A Slavonic woman as wife or concubine of a Turco-Mongol horse-breeder and warrior might know nothing about his nomadic and predatory way of life, about horses and mares, about weapons, wagons and tents. She might therefore introduce into her new family agricultural techniques and a more settled way of life.

Being raised in an equalitarian society with some matriarchal traits, and with emphasis on self-respect and personal autonomy, a Slavonic woman would not be inclined to be completely submissive to her Turco-Mongol husband. Following child rearing customs of her own society the Slavonic woman would tend to remain close to her children, would teach them Slavonic speech, and might even be in a position to give them protection from the arbitrariness and impulsiveness of their warlike father. Such a situation reinforced and even magnified the traditional distance between the Turco-Mongol father and the members of his family.

At the same time the invader would insist on a subordinate